FROM A COMMUTING CHURCH TO A COMMUNAL CHURCH: EMPOWERING THE LEADERS OF THE SOUTHEAST SEVENTH-DAY ADVENTIST CHURCH FOR RELEVANCY THROUGH COMMUNITY SERVICE MINISTRY

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ABSTRACT

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by

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This project was designed to address the need for leaders of the Southeast Seventh-Day Adventist Church of Cleveland, Ohio to be relevant in the community in which it exists through community services ministry. Four workshops were held to prepare church leaders for the implementation of this model. Various community service projects will be implemented as a result. Lessons from the Bible were used as the foundation for one's responsibility to humankind. Results of the model were evaluated by questionnaires, and show that the church leaders were willing and able to be relevant through community services ministry.

INTRODUCTION

The time is 12:45 on a Saturday afternoon. The place is the Southeast Seventh-Day Adventist Church. Members are anxious for the minister to finish his homiletical discourse, so they can go home to a delightful meal. The neighborhood is waiting patiently for the 300 members to file out once again, so they can have their street curbs and blocked driveways back. Church service has ended and members and neighbors are happy because life has returned to normal. The members get in their vehicles and return to their homes outside the community. Imagine for a moment that the Southeast Seventh-Day Adventist Church closes its doors for good. The community would not be affected by the closing. As a matter of fact, the community would not care if the church closed its doors because of its non-contributory status to the community.

This scenario forms the basis of the model of ministry. In short, the Southeast Seventh-Day Adventist Church needs to be relevant in the community in which it exists. There is a need to address this problem of irrelevance because the majority of the congregation commutes from middle class communities into the inner city. This model of ministry will provide training for leaders of Southeast S.D.A. Church in the area of community service ministry. The training will consist of four workshops that will prepare church leaders for relevancy through community service ministry. A systematic approach to deal with irrelevancy will be developed, resulting in various community

service projects being accessible to both the church and community. As a result, the Southeast S.D.A. Church will become a communal church.

The methodology for this model of ministry consists of making an assessment of the community through the use of surveys and interviews. This information is needed to determine the needs of the community. A survey assessment will be made of the willingness of the church leaders to become relevant in the community. As a result of the information collected from the community and the leaders of the church, four workshops for leaders in the church on relevancy through community service ministry will be conducted. Leaders within the church will take the information from the workshops and plan and implement community service projects that will facilitate a communal spirit. An evaluation will take place to determine the effectiveness of this model of ministry.

The goal of this model is two-fold in nature. The first goal is to move the Southeast SDA Church from being a commuting church to becoming a communal church. This is necessary to fulfill God's purpose for the church. The communal spirit will bring unity within the church, and give relevancy to the church's mission. There is a need to rethink the way in which we fulfill our mission. This is necessary as we face another century that promises to be full of surprises in the area of technology. This model will allow leaders to be part of the process to bring about change in their church. This is necessary for leadership to have ownership of such a change. The second goal is to be an integral part of the community in which we exist. In order to bring about change, one must work from the inside out. As the Church offers other alternatives, the church can be a part of the solution to the problems the community faces. With the changing

face of the community, the church needs to be one of the main players. As the community sees its surroundings quickly becoming a wilderness of despair, the Southeast SDA Church needs to be a voice crying in the wilderness. A voice saying, there is a better way, there is hope, there are alternatives. This model is needed to bring two entities together that are connected by a divine link. In other words, the church and the community need each other.

As I look at the church and the community, I realize that there is a part I play. I believe God has called me, at this time, to assist the church and the community in the process of coming together. The task requires a unique person. I am an ordinary person with an extra-ordinary amount of determination to maximize my potential in a deteriorating world. The song writer wrote, "God uses ordinary people like you and me." Ellen G. White speaks to the philosophy I have adopted in my own life as it relates to determination, achievement and self-gratification.

> Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works. Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self denial and sacrifice, ascend the whole length of the ladder of process. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that they need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helper, not your hindrance.[1]

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[1] White, Ellen, Messages to Young People, (Nashville, Southern Publishing Association, 1974) p. 99.

At an early age it was instilled in me to conquer obstacles. My parent's unspoken watchword was "excellence." This value became a part of my moral fiber. My value system was instilled in me by my parents and the positive environment that surrounded me. My aspiration is to fulfill God's plan for my life and to be open to God's continual leading. I believe everything that happens to me is in God's permissive will and that God is molding me every day. As life unfolds, I desire to be very attentive to God's presence and will in my life. It is an awesome feeling to know that my life is connected to the Master of the Universe and to know that I have been chosen to serve humanity in an effort to restore the image of God in humankind. The thought of being chosen before I was born is mind boggling. I am excited about the future and looking forward to each day because I want to know what God has in mind.

As I survey my early life, I see the hand of God preparing me for the work at hand. It was the home and school influences of early years that prepared me to be an agent of change, to make a difference in my context of ministry. My training continues everyday with life's experiences and interaction with great minds through the written page. My enrollment in this program has assisted me to systematically evaluate my ministry and drives me to fine tune my ministry so that I can make a difference in this part of the vineyard. This process has been slow due to baggage from yesteryears that needs to be relinquished. By God's grace, I plan to keep my hands on the plow to see what the end is going to be.

We will endeavor to cover four areas of this model of ministry that deal with moving from a commuting church to a communal church. The first section will outline

the theological framework for the model. The purpose of this section is to give the contextual, biblical, historical, and theological foundations. The second section will outline the model of ministry. The purpose of this section is to share the preparatory work, the actual model, and the results of the model. The third section will consist of a summary of the evaluation process. The purpose of this section is to speak to the effectiveness of the model. The last section will deal with the future of this model. The purpose of this section is to share the replicability of this model. We will also share the limitations that were experienced in this model. This section will close with personal reflections over the entire process.

CHAPTER 1

THEOLOGICAL FRAMEWORK

THE CONTEXT ANALYSIS

The community that the church resides in has gone through a metamorphoses. From the interviews that were conducted, the metamorphosis could be described as the good, the bad, and the ugly. The neighborhood has evolved from a quiet neighborhood into a typical inner city neighborhood. The evolution has created a community that is out of control. The community is drug infested, therefore, there is a train of other vices that comes with that reality. The mayor and his staff are trying to improve the surroundings with various projects. A senior citizen facility was erected next to the Southeast S.D.A. Church. This beautiful edifice was the brain child of the Ministerial Alliance. The City of Cleveland has made available low interest loans for building or remodeling homes in the area. The councilman for the ward has committed himself to the improvement of the community. In spite of their efforts, the community remains in bad shape.

This community is in a survival mode and looking for identity. This type of mentality gives the church a great opportunity to be an integral part of the rebuilding

stages. It is hoped that the Southeast S.D.A. Church can situate itself to help shape the community that is suffocating from within. The community economic situation seems to be getting worse with each passing day. When one talks about the fiber and threads of the inner city, its like describing an animal that has existed for years, but one that has not been fully understood in terms of its needs to develop.

The reality of the matter is that the declining condition of the community has had a direct impact on the church. The majority of the membership commutes from other areas; therefore it has been difficult to be an agent of change in the community when the pain of the community is not the same pain the church feels. Because the membership of the church commutes, the community has not readily accepted the church as a part of their community. The community views the church as a duck out of water because of its middle-class attitude and beautiful edifice that make the declining condition of the community stand out even more.

The history of the Southeast Seventh-Day Adventist Church evolved out of the dire need to provide a church on the southeast side of Cleveland. The members of the church were then a part of the Glenville S.D.A. Church which was located on the other side of town. The membership of Glenville was over 1,000 at the time. The president of the conference, Harold Cleveland, had a vision to start a church on the southeast side of Cleveland. With much prayer, the plans were put into motion and the Southeast S.D.A. Church was organized with 166 charter members in June, 1974.

The first worship place was the St. Paul Methodist Church on Lee Road. Due to the rapid growth of the church, there was the need to move to a larger facility. As time

went on, there was a great desire to have their own church, so the building committee was formed to find a church building to purchase. Eventually, the members decided to build a church, and after many struggles and sacrifices, the church was completed in 1978.

Since the completion of the church, the church has endured many uphill battles. They have weathered six pastors, including one being removed for moral reasons. They have survived financial strains, almost having lost the church at one time. In spite of all the setbacks, the Lord has blessed the church immensely. They have remained steadfast through the many trials and tribulations. They have remained unmovable in their quest for identity and existence.

As I surveyed the history of the church, it has been encouraging to know that I have the awesome responsibility of leading a congregation to the next level of excellence. It is my goal and desire to fulfill God's plan for the Southeast S.D.A. Church. Furthermore, it is my goal to be keenly aware of the history that takes place each and every day of my service to this church. I believe this project will become a part of the church's history because of the model of ministry that will be developed as a result of my quest for higher education and self development in ministry.

The Southeast S.D.A. church is a beautiful edifice to behold. It gives the appearance of progress and success. It has the reputation on the southeast side of Cleveland as being the place to have weddings. It is a church that receives many inquiries from Sunday worshipping churches for consideration for temporary worship services, since there is no conflict of worship time. The church is well kept inside and out and the members are very proud of their church.

The main sanctuary seats around 450 with the balcony having the capacity to seat another 200. The church also consists of the following rooms: secretary's office; pastor's office; mother's room; deacon's room; treasurer's room; deaconess room; community service room; classrooms; kitchen; utility rooms; and a large fellowship hall. These rooms will play an important part in providing services to the church and community.

Proverbs 29:18 states that, "Where there is no vision, the people parish...." We realize at the Southeast S.D.A. Church that there is a dire need to have a vision. The vision must have foundation, and the foundation must have plans that are achievable. Our vision has unfolded out of two unfinished concerns that have plagued the church from the very beginning. Those areas were the mortgage on the church and inadequate parking. We felt that when these two areas were addressed and dealt with properly, it would facilitate the atmosphere needed to move on to higher and nobler accomplishments. The parking lot committee was called together for immediate action. All the necessary steps were taken to assure the completion of this project in a timely fashion. We felt the church had the ability to raise the finances for this project by December, 1993. While the wheels for this project were in motion, my mind turned toward the other obstacle that hindered progress. The mortgage, which was $100,000.00, became my concern. I felt the church should launch a major mortgage liquidation project in January, 1994 to deal with this problem. The ideas and plans were put in writing and given to the people for their consideration.

The plans were approved with some revision. The financing for the parking lot was received in December, 1993 and Phase I of the parking lot was completed in May,

1994. The mortgage liquidation project was launched on January 1, 1994. At the present time, the church has liquidated the mortgage.

These two projects have helped to foster the atmosphere needed to move the church to embark upon the embryonic stages of the vision for the church. The vision is to move the Southeast S.D.A. Church from a commuting church to a communal church through community service ministry. Presently, we are a seven hour a week church which encompasses Saturday service from 9:00 a.m. to 1:00 p.m. and Wednesday services at 12:00 noon and 7:30 p.m. There are a few scattered meetings during the week, but nothing ongoing, and very few community oriented services.

If Southeast S.D.A. Church is to become the agent of change on the southeast side of Cleveland, we will need to change our attitude about our mission. Tom Skinner points out why the mission of the church is not effective.

> One of the things that keeps the church from being a voice in the community is that the church doesn't do the things of God in locations where the world will be able to see it. Most Christians reserve all of their teaching and preaching and testifying for one another. The problem is that Christians tend to shy away from people of the world because they fear they might lose their testimonies.[2]

The mission for the church is very clear, and still the same, this gospel of the Kingdom to all the world. The change will not be without painful sacrifices, but with time a difference will be made and felt. A model of ministry of this nature will take every ounce of energy that can be mustered, lobbied, given, etc. The result of a model in action will be far reaching. It will change the church from a commuting church to a communal church. The profound effect of such a model of ministry would be to impact the quality

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[2] Skinner, Tom, Biblical Strategies For a Community In Crisis, (Chicago, Urban Ministries, 1992) p. 165.

of relationships each member of the church would have with their Creator. The impact on the community would be immediate in that there would be another alternative to the improvement of the quality of life they now experience. The unfolding implementation of the model would help in the breakdown of barriers that have existed since the inception of the church.

Above all, this model would give direction to churches with different mainstream beliefs the ability to transcend denominational lines without losing their uniqueness, and yet make a difference in the community. This model would help identify the areas of misunderstanding that hinder the improvement of the church and the community.

Max Lucado speaks to the church's relationship to the community and the underlying problem. He states, "when those who are called to fish don't fish, they fight. When energy intended to be used outside is used inside, the result is explosive... when those who are called to fish, fish they flourish."[3] As Southeast S.D.A. Church fishes in the community where it exists, it will flourish in the community. This change of attitude will lead to the communal spirit needed for relevancy.

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[3] Lucado, Max, In the Eye of The Storm, (Dallas, Word Publishing, 1991) p. 57.

THE BIBLICAL FOUNDATIONS

When one considers new paradigms and new methods to accomplish a particular goal, one usually looks for a foundation from which to build. This approach can be effective and efficient. However, there is the danger of forming presuppositions that have already been recycled and will lead to the same conclusions. In the Christian arena, the same method is followed. Hopefully, we will arrive with a new approach that is acceptable to God.

> You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by people. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on a stand, and it gives light to everyone in the house. In the same way, let your light shine before people, that they may see your good deeds and praise your Creator in heaven. Matthew 5:13-16.

According to the Seventh-Day Adventist Bible Commentary, Christians are identified as the salt and light of the earth[4]. With this in mind, Christians have a God given responsibility to humankind to make a difference. This passage in Matthew speaks about a component in New Testament times that was crucial for existing. If one was to preserve meats or fish, salt was a necessity. Salt that has lost its ability to preserve was used for another purpose. Ralph Gower gives us a glimpse of salt that had lost it's saltiness in his book, The New Manner and Customs of Bible Times.

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[4] Seventh-Day Adventist Bible Commentary, (Hagerstown, Maryland: Review and Herald, Volume 5) p. 330, 331.

> When salt was collected from the Dead Sea area, some of it was good for salting and cooking, but other salt had lost its saltiness. This salt was not thrown away, however. It was stored in the Jerusalem Temple, and when winter rains made the marble courtyards slippery, it was spread on them to reduce the slipperiness. Hence salt that has lost its saltiness is trodden under foot of men.[5]

As one reflects on those comments, one might conclude that the salt has shifted from one purpose to another. The issue to consider is God's purpose, and not another purpose. The divine purpose for Christians is to make a difference in this world of sin. It is apparent that our Creator has chosen the Christian church to be an agent of change. At the same time, the agent that is chosen must maintain its uniqueness. This is where the difficulties and lines of demarcation are drawn. It is here that the agent of change defines out of its own experience what is preserved.

This brings us to a very important question. What is it that our Creator is calling us to preserve? Genesis 1:27 states that humankind was created in the image of their Creator. As we follow the Genesis account, we are made aware of a conspiracy that marred the image of God in humankind. Therefore, God has placed the responsibility of restoring this image with the Christian church. God has commissioned the church with all of its differences to reach out to a diverse people for the preservation of God's image. Because this image has been damaged, there are problems that the world will always face. The church's responsibility is to make a difference where it exists. James Harris speaks to the problems the church is confronted with,

> There remains a great deal of pain and suffering in the black community, and urban America continues to be a bastion of poverty and unemployment, while the church languorously acquiesces to these conditions as if they were an inevitable concomitant of existence. The number of persons hungry and without shelter is

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[5] Gower, Ralph, The New Manners and Customs of Bible Times, (Chicago: Moody, 1953) p.56

> growing, and churches are bombarded with a barrage of poor seeking to be fed or assisted in numerous other ways. This suffering cannot be dismissed with nonchalant disinterest by those of good will and moral conscience. The church is called to creatively and compassionately seek solutions to these problems and not to succumb to the luring power of indifference enhanced by an individualistic quest for comfort and power. To some extent, we have long been on the cutting edge of fostering change.[6]

The church must meet this challenge if it is to fulfill it's purpose to humankind. Though the number of needy in the community increases, the church has the assurances that every little bit helps. As the Southeast S.D.A. Church reaches out to the community, it is with urgency and necessity that we realize we are where we are to be agents of change. Each church is given light that will appeal to different people. If the light with a particular glow is hidden, the people that are drawn by that particular light will be in darkness. If those with a message that is unique or different, shun their God given responsibility, their purpose for existence is hidden and people aren't given the opportunity to praise the Creator. This analogy is much like animals and plants that have become extinct for reasons of neglect or deprivation. The human race is the one that suffers. Their very survival for life and health may be found in what was extinct. In the spiritual realm, the lost may be eternal.

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[6] Harris, James H. Pastoral Theology (Minneapolis: Fortress Press, 1991) p. 38.

THE HISTORICAL FOUNDATION

Since the inception of the Seventh-Day Adventist Church in the 1800's there has been an on-going struggle for acceptance and tolerance. This, I believe, was due to the nature of the message the church preached and taught at the time. The message was eschatological in nature and dealt with the imminent return of Christ. These two areas had profound effects on the church and the attitude toward the church.

The disappointment of 1844 when Christ did not return to the earth as expected, added to the isolation the church already experienced. As the church became organized and grew in numbers, the isolation lent to a separatist attitude which was perpetuated by the remnant motif of the church. By the 1890's the church gave attention to a neglected mission field, the work among the *colored people*, as they were called then. The work among blacks grew at a tremendous pace. The same stigma was placed upon black Seventh-Day Adventists by other denominations.

James Harris states "as long as the church is introverted and parochial in its approach to ministry, it will continue in its failure to effect liberation and change."[7]

When we consider the history of community service ministry at the Southeast S.D.A. Church in the last 15 years, it has had a band-aid approach. The focus had been on food and clothes give-aways. I believe these ventures have been very helpful for those who have benefited, but they have been ineffective in dealing with the root problems of

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[7] Harris, James H., Pastoral Theology (Minneapolis: Fortress Press, 1991) p. 36.

those in our community. These band-aid approaches fail to change the condition of our people. For example, there are some families that we have assisted every month for three years. Something is wrong with that picture. There needs to be a liberating factor included, so that our people can rise above the hand outs that religious organizations provide to soothe their consciences. The church, particularly the black church, has a significant role to play in regards to being an agent of change in the community. Harris articulates a special challenge for the black church:

> The black church is a powerful force in the lives of black people, but the question is, how much of a change agent is it? Is it really capable of changing the social and economic face of urban America? I believe that this is possible because the church has a rich history and its present numerical and spiritual strength is unmatched in the black community.[8]

James Harris is correct when he says the church can make a difference in the community. The church must accept the challenge to make a difference. The church has history, numbers, and God as a foundation from which to work. The process will take time and tenacity to accomplish. John Perkins challenges the church to prepare for the long journey.

> Instead of coming with a quick-fix solution, more suburban people of all races need to hear and answer the call of God to put themselves in direct, personal relationship to the urban community in order to discover the felt needs of the people. The most effective way to do this is by living among the very people that we have been called to serve. By discovering people's felt needs for ourselves and making their needs our own, we can begin to help bring about real, lasting change in our urban community.[9]

As a response to this challenge, we must realize the urgency of our mission as a black church. The Southeast S.D.A. Church will rise above the stigma of history, and

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[8] Ibid., p.33

[9] Perkins, John M., Beyond Charity (Grand Rapids: Baker Books, 1993) p. .33.

become an integral part of the community. This attitude has been perpetuated from within and without. Because of this narrow attitude, the work of God and the effectiveness of the church have suffered undue hindrances. The time has come to break down the barriers that have existed for many years so the church can maximize its potential without losing it's uniqueness and the community can be improved.

THE THEOLOGICAL FOUNDATION

When we consider a theological foundation for a model of ministry, one begins to look to one's Creator for answers. In looking to the Creator for answers, one is taken to the written word where instructions and principles transcend generations. When one attempts to change thought patterns that have been recycled through denominational lines, one must start with God.

Proverbs 3:5-7 speaks to the mentality needed. "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him and he will make your path straight. Do not be wise in your own eyes."

Since this model of ministry will call for a rethinking of ministry to humankind, there will be a need to study the ministry model executed by our Redeemer in Matthew 9:35-38.

> Then Jesus went about all the cities and villages teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When He saw the crowds, He had compassion on them because they were harassed and helpless, like sheep without a shepherd. Then said He to His disciples, "the harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.

Howard Thurman speaks about the ministry of the Godchild in modern language.

> To some he is the grand prototype of all the distilled longing of humankind for fulfillment, for wholeness, for perfection. To some he is the External Presence hovering over all the myriad needs of humanity, yielding healing for the sick of body and soul, giving a lift to those whom weariness has overtaken in the long march, and calling out hidden purposes of destiny which are the common heritage.

> To some he is more than a Presence; he is the God fact, the Divine Moment in human sin and human misery. To still others he is a man who found the answer to life's riddle, and out of a profound gratitude he becomes the Man most worthy of honor and praise. For such his answer becomes humanity's answer and his life the common claim. In him the miracle of the working paper writ large, for what he did all may do. Thus interpreted, he belongs to no age, no race, no creed. When people look into his face, they see etched the glory of their own possibilities, and their hearts whisper, "Thank you and thank God!"[10]

The ministry of Jesus was something to behold in Bible times and is even more convincing today. One can personally see the ministry of Jesus working in human history.

As we consider the work among black Seventh-Day Adventists, the issue of Liberation theology, black theology, and womanist theology has not been addressed. Because these issues have been side stepped for various reasons, black churches and black leadership are losing out on a rich opportunity. James H. Harris points out the relationship between theology and the black church.

> Theology is both an academic discipline and a practical responsibility of the church. In its pure seminary form, it is generally foreign to the church. After completing theology school, young ministers have to struggle to make their newfound knowledge relevant to churchgoers. Ordinary churchgoers are not interested in the arguments or theories about the existence of God or the color of God. This does not mean that these questions, debated by philosophers and theologians, are unimportant. However, persons in the church, struggling to practice the Christian faith, are interested in what God has done and can do to help them with their particular concerns and problems. These problems are often related to sickness, hunger, death, family, housing, crime, and education. Black churchgoers expect the preacher to have the knowledge and faith to assure them of God's power, not to question or doubt it. What these laypersons need to understand is that the process of faith development may sometimes be enhanced by searching the depths of the soul for a more comprehensive understanding of the nature and power of God. The pastor can challenge the church to deal with the

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[10] Thurman, Howard, Jesus and the Disinherited (Richmond: Abingdon Press, 1949) p.112.

> issues of injustice and oppression by using black theology as a method of teaching and preaching liberation.[11]

When these issues are dealt with in black Adventist Churches adequately, liberation for men, women, and children will take place. These issues that are neglected also lead to the overall attitude of the church in regards to serving humankind. James Harris comments on the results of the power of God when we get in tune with ourselves.

> We need to understand that the power of God enables us to be who we are. This means that when our lives are going well, and when we have given to the poor, fed the hungry, and visited the sick, these things have been accomplished by the power of Jesus Christ who enables us to live in community with others.[12]

In conclusion, "change is necessary if we are to be true to God's call to be His ambassadors on earth."[13] As we endeavor to change our thinking at the Southeast Seventh-Day Adventist Church in regards to our responsibility to our community, there will be a measured change that will be traced to our Creator.

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[11] Harris, James H., Pastoral Theology (Minneapolis: Fortress Press, 1991) p.56.
[12] Ibid.,p.31.
[13] Barna, George, Today's Pastors, (Ventura: Regal Books, 1993) p. 136.

CHAPTER 2

MODEL OF MINISTRY

THE PREPARATION FOR THE MODEL

This model of ministry evolved out of a growing concern by the Southeast Seventh-Day Adventist Church to be a vital part of the community in which it exists. There was a need for leaders of the church to receive training for this task. There was also a need for the Southeast S.D.A. Church to move from a commuting church to a communal church. Therefore, the model of ministry that evolved is entitled: "From a Commuting Church to a Communal Church: Empowering the leaders of the Southeast Seventh-Day Adventist Church for Relevancy through Community Service Ministry." To facilitate this process, I began with some research in the area of community services. Meetings were held with various charitable organizations, Salvation Army, Helping Hand, Goodwill, and on a smaller scale, with area organizations that are actively involved with community service activities. Additionally, I completed a research review to determine availability of information already written on this subject for reference

purposes. The next step was to chose consultants who not only possessed the expertise to assist efforts but also individuals who would be available to me during the process. Once this criteria was determined, four consultants were chosen to provide input and feedback on the development of the model, surveys and questionnaires. In addition to the consultants, nine context associates were identified to help develop this model of ministry.

The initial meeting of the context associates consisted of explanations of my enrollment in the Doctor of Ministry program at United Theological Seminary. I also discussed with them the title of the group. This discussion evoked various responses that gave room for more discussion during this session. In the first session, the meaning and purpose of context associates were spelled out. The consultants were introduced along with their role in the process. Discussion on moving from a commuting church to a communal church was interesting in that many wanted a change.

Session two focused on the community and the problems that have brought it down to its present state. We also discussed the role of the church in the community. The discussion rendered the urgency of the group to do something to make a difference.

Sessions three and four dealt with the model of ministry to be implemented. It was suggested that the model make an immediate impact on the community. A survey, to determine the needs of the community was developed, distributed, and collected. Context associates were asked to review the survey for discussion at the next session. Data was sent to consultants for directional feedback.

Session five focused on the results of their reviews of the community survey. It was agreed to prioritize the needs of the community, and deal with short-term goals or those goals that would be easily implemented. The reason for this is two-fold; (1) to be visible in the community, so that they would see the church as actively pursuing resolution to their needs and (2) to maintain the interest and support of the church in its quest to fulfill the needs as identified. It was decided that four workshops to prepare leaders for relevancy through community service ministry would comprise the model.

Sessions six and seven focused on the content of each workshop. It was decided that workshop one would deal with the overall vision of becoming a communal church. Workshop two would deal with planning community service projects. Workshop three would deal with implementation of services, and workshop four would deal with the results of the services. It was decided that each workshop would answer the questions of what, why, how, and who.

Session eight dealt with identifying leaders that would be a part of the workshops. Some felt that all the leaders of the church should participate in the workshops. After much discussion, it was decided that leaders in the areas that related to the needs of the community would be a part of the workshops. It was agreed that this group would be manageable, and that the workshops would be ongoing to include other leaders in the future.

Session nine dealt with the development of a survey for leaders of the church to become relevant in the community. Questionnaires were developed for the leaders and

the community to determine the effectiveness of the model and services rendered. The evaluating tools were forwarded to consultants for feedback.

Session ten consisted of dates for the workshops. Discussion also surrounded timeliness for services to be rendered by leaders to the community. It was decided that the workshop on planning would deal with that issue. A general review of each session was given by means of a flow chart. Prayer was offered for God's blessings on this model of ministry that would assist the Southeast S.D.A. Church in becoming a communal church through community service ministry.

Consultants were asked to give the church an overview of the project by means of sermons and a seminar. They worked with the pastor to heighten awareness of the church's existence and community involvement as a means of relevancy. With this in mind, the Southeast Seventh-Day Adventist Church would begin the process of moving from a commuting to a communal church. It was explained that the church was moving towards a paradigm shift, re-directing its focus, channeling energies into more visible community activities and changing the overall way of functioning in the community.

It was important that everyone involved understood the purpose of community service ministry. Therefore, it was explained that the community services ministry provides alternatives to the community. It builds a working relationship between the church and community and provides the church a vehicle for fulfilling its God-giving responsibility to humankind. The department meetings yielded some very positive results. Below are just a few services that were suggested for start-up initiatives by departments of the church:

Children's Ministries Department

- Concentrate on a two-week program that deals with spiritual, mental and the social development of children in the church and community.

Dorcas Department

- Increase efforts of food distribution to families in need.

Health and Temperance Department

- Free mammography screening was provided by a local hospital.

Inner city Department

- Food and clothes give-aways.

Educational Department

- Computer classes to both adults and children. This department received (10) computers donated by a local organization.

Learning Center

- On-going activities each week night for children.

The services of these departments were determined after reviewing the results of the assessment and needs of the community. There were financial obligations associated with the implementation of these services which will be accomplished through the solicitation of funds from various sources.

PRESENTATION OF THE MODEL

Workshop 1

Vision - Communal Church

Survey

Introduction

1.) From a commuting church to a communal church (What?)
   a. Commuting Church
   b. Communal Church

2.) Mission (Why?)
   a. Theological Framework
   b. Oppressive Structures
   c. Identity Threatened

3.) Action Plans (How?)
   a. Train Leaders
   b. Community Service Ministry

4.) Resources (Who?)
   a. Leaders
   b. Departmental Staff
   c. Members

Review

Assignment: 1.) Review community survey

2.) Meet with perspective departments to decide on a particular service to render to the community.

Workshop 2

Planning - Community Service Ministries

Introduction - (What?)

1.) Reports by Leaders

   a. Discussion - Survey
   b. Assignment - Flow chart used

2.) Mission (Why?)

   a. Relevancy
   b. Change attitudes (church & community)

3.) Action Plans (How?)

   a. Empower Leaders
   b. Strategies/Resources

4.) Resources (Who?)

   a. Leaders
   b. Departmental Staff

Review

Assignment: 1.) Meet with perspective departments to determine dates and timelines for the implementation of services.

Workshop 3

Implementation - Community Service Ministries

Introduction (What?)

1.) Report by Leaders

   a. Assignment - Flowchart used
   b. Discussion

2.) Mission (Why?)

   a. Urgency - Community in Need
   b. Communal Church

3.) Action Plans (How?)

   a. Accountability
   b. Timelines

4.) Resources (Who?)

   a. Leaders
   b. Departmental Staff

Review - video by John Maxwell on Burn-out

Assignment: 1.) Meet with perspective departments to discuss projected results of services to community.

Workshop 4

Results - Community Service Ministries

Introduction (What?)

1.) Report by Leaders

   a. Assignment
   b. Discussion

2.) Mission (Why?)

   a. Measure effectiveness
   b. Evaluate process

3.) Action Plans (How?)

   a. Questionnaire to community
   b. Questionnaire to leaders

4.) Resources (Who?)

   a. Leaders and departmental staff
   b. Facilitator

Review

Questionnaire

RESULTS

FINDINGS OF THE MODEL

Workshop 1 - Vision - Communal Church

1. Overall goals were understood
2. Crystallization of entire project
3. Theological Framework Important
4. Far-reaching effect (short-term, long-term)

Workshop 2 - Planning Community Service Ministries

1. Giving attention to details
2. Importance of following through
3. Mandatory understanding of entire project
4. Importance of action plan.

Workshop 3 - Implementation of Community Service Projects

1. Urgency is important
2. Importance of delegation/accountability
3. Importance of following through
4. Stay with timelines

Workshop 4 - Results of Community Service Projects

1. Importance of evaluation

2. Questionnaire - good tool for evaluation

3. Importance of follow-up

4. Measuring effectiveness

CHAPTER 3

SUMMARY EVALUATION OF THE MODEL

This aspect of the project has been enlightening in that this area speaks to the effectiveness of the model of ministry. It was necessary to seek help from the three consultants who consented to be participants. They suggested evaluation tools that were short and concise. They gave valuable input in the development of the evaluation tools. The context associates were instrumental in the developmental, distribution, and gathering of information stages. It was decided that a survey would be distributed to the community to determine immediate needs of the community. When the surveys were collected and the information tallied, it was determined that the immediate needs in the community were as follows;

SERVICE	**REASON**
1) Organized Children's Program	Gang Recruitment
2) Health Awareness	Drug Abuse
3) Family Counseling	Single Parent Homes
4) Adult Continuing Education	Illiteracy
5) Financial Planning	Debt/Depression
6) Food Distribution	Hunger/Homelessness

SERVICE- (continued)	**REASON - (continued)**
7) Computer Education	Computer Illiteracy

After collecting the data, it was realized that we did not have the resources or personnel to address all the needs of the community. It was decided that the evaluation data would be passed on to departmental leaders to determine what areas could be dealt with. The next step was to get a feel from the congregation to determine the interest level of moving from a commuting church to a communal church by means of community services. A survey was distributed and collected. The results rendered:

1) Church desiring to move from a commuting church to a communal church
2) Church willingness to serve humankind through community service ministry
3) Members willingness to be personally involved
4) Members willingness to support shift financially
5) Church desires more information
6) Church desires training

There were some concerns that came from members in the form of comments.

1) Concern about losing denominational uniqueness
2) Concern about financial strain this shift would have on the church
3) Concern about wear and tear of church property
4) Concern about becoming a crutch to low-income families
5) Concern about neglecting internal needs in the church

After this information was discussed, it was decided that to involve the entire church immediately, the project would be too big to manage. It was comforting to know

that there were members that leaders could turn to for assistance. The next step was to survey the leaders of the church to determine their willingness to become relevant through community service projects. The results gathered rendered the following:

1) Most leaders are willing to be a part of such project
2) Training is needed
3) Adequate finances needed
4) Follow-up is crucial
5) Short range goals clarified
6) Long range goals clarified
7) Adequate personnel needed

After this information was discussed, it was decided that certain leaders would be identified to plan and implement community service projects. It turned out that some of the context associates were identified as leaders to plan and implement services. This was very helpful in that these leaders were part of the formulation of this model of ministry. Furthermore, they would heighten the enthusiasm of the other leaders since they had a holistic view of the intent of the model. The leaders that were identified were asked to take the information from the community back to their respective departments and decide on possible services that would make an immediate impact on the community. In evaluating the effectiveness of the model, it was determined that a questionnaire be used to acquire the necessary data from those in the community that received services.

Southeast Seventh-Day Adventist Community Survey Analysis

The Southeast Seventh-Day Adventist Church conducted a door to door survey of approximately (150) homes in the community. The purpose of the survey was to assess the needs of the residents in the area as a means of providing church sponsored community services as identified.

Ninety-four (94) residents between the age group of 18-65 responded to the questionnaire, (23 or 24%) in the 65 and older age group, (12 or 13%) between 41-64, (27 or 29%) between 25-40 and (22 or 23%) were within the 18-24 age group. Based on the results of the survey, the needs of the community are prioritized as follows:

	No. of (Yes) Responses	Percentage of Responses
Need prayer for family member or friend	87	93%
Need after school care	79	84%
Need child care services	78	83%
Need assistance with food and clothing	77	82%
Need tutoring services	76	81%
Need information of health related issues	68	72%
Need senior transportation services	63	67%
Need home care services	37	39%
Need help with a drug or alcohol problem	19	20%

In addition to the yes or no responses to the survey questions, the door to door survey approach provided us first hand knowledge of the many concerns felt by the residents. Some residents opted to complete the survey in writing with the members presence, while others took advantage of the opportunity to share their testimony verbally regarding the needs of the community.

These verbally expressed comments and concerns proved beneficial as they helped provide a greater insight as to the needs of the community and some direction in ways to address them. The narrative provided under each question represents a summation of the comments noted. For review purposes, the yes and no responses are tallied and provided by number and percent.

Do you or anyone you know:

	Yes	No
1. need assistance with food or clothing?	77/82%	17/18%

Many of the respondents were in need of food versus clothing. There was an immediate need for assistance by one resident which was handled timely and appropriately by the church. Some inquired as to how they would qualify for assistance in the future. One resident suggested having a food give-away more often during the year. Realizing the visibility of the church during the thanksgiving holiday, the same efforts should be evident at other times of the year as well.

2. need child care services?	78/83%	16/17%

There were 49 respondents within the age group of 18-40, twenty with children below (9) years old and eighteen residents with children in the 10-17 age group. It was noted in most cases that child care was not the issue, however, financial assistance to support interest type activities would be appreciated. Some examples include, karate and computer classes. Additionally, concerns to increase police involvement in the area were expressed as it relates to providing security for latch-key children. The residents expressed interest in learning about the activity options the church offers in this area.

3. need information on health related issues?	68/72%	26/28%

Many residents commented that they were unaware of the type of information available to them on health related issues. The majority of those responding were between 25-65 years or older and stressed information on preventive medicine. The survey indicates that many residents in the community are involved in some kind of managed care health program which stresses diet, exercise and preventive measures. As a result, any efforts on the part of the church in this area are appreciated. Two (2) elderly residents requested information on how to receive free eye screening.

4. need after school care?	79/84%	15/16%

Our survey revealed that parents are looking to involve their children in some type of after school care or programs as long as services are free. Many will argue that if they have to pay, it is more feasible to provide after school chores, allow time for video game playing or watching television to occupy time until the parent comes home from work or school. The high percentage of yes responses encompasses the concerns of the residents without children to the extent of seeing them actively involved in constructive programs versus on the streets.

5. need tutoring services? 76/81% 18/19%

The survey results reveal a relatively high number of residents willing to take advantage of tutoring services. At least four residents admitted to not having the opportunity to finish school and had expressed interest in returning or becoming involved in a tutoring program. The concept of school, after school for some respondents seem redundant but the willingness to participate if classes are available scored high.

6. need home care services? 37/39% 57/61%

Many of the elderly responded yes to needing home care. The concerns were relating to the assistance of household type jobs like taking out the garbage, mowing the grass, shoveling the snow or taking them grocery shopping. Five (5) residents interviewed suggested a telephone program where members call to check on residents periodically. One resident close to 70 years old expressed a need to hear a voice on the other end of the phone for general conversations to combat loneliness and neglect feelings often felt.

7. need senior transportation services? 63/67% 31/33%

Survey results indicate a definite need for senior transportation. There were many concerns about not having transportation to and from the doctor's office, the grocery store and also to church on Sunday mornings. Several elderly residents expressed the desire to fellowship with the Southeast Church family if they only had a ride.

8. need help with a drug or alcohol problem? 19/20% 75/80%

Many of the respondents were reluctant to admit to having a problem, while those responding showed a big concern for wanting to help control or kick their drug addictions, but lacked the proper information or know-how. The survey also revealed a need to provide the community additional information on these issues and the affects they have on one's body.

9. need prayer for a family member or friend? 87/93% 7/7%

It was overwhelming to know that the majority of the respondents realize that whatever they are experiencing, prayer is the answer. Several requested immediate prayers and others asked to be kept on our prayer list.

SOUTHEAST SEVENTH-DAY ADVENTIST CHURCH
SURVEY FOR LEADERS
ANALYSIS

The leaders of the Southeast Seventh-Day Adventist Church were asked to respond to (9) survey questions regarding the community and the church's involvement. Out of a total of (30) thirty leaders, (21) twenty-one responses were returned. This survey represents the personal views of the leaders and may reflect the opinions of committee and other church members as well.

The results also included written comments from the leaders which provided additional information to explain the yes or no responses. Many feel that the church is relevant in the community to the degree that most churches should be, i.e., Thanksgiving baskets, food and clothing giveaways, community guest days etc. There is an overwhelming desire to increase literature distribution efforts for awareness and visibility purposes.

The survey results are provided below by number of responses and percentages:

	Yes	No
1) Do you feel the church is an integral part in the community?	**13/62%**	**8/38%**
2) Do you feel the church matters as much as it use to?	**18/86%**	**3/14%**
3) Do you feel the church should be more visible in the community?	**21/100%**	**-0-**
4) If the Southeast SDA church closes its doors for good, do you feel the community would miss the church?	***13/62%**	**3/14%**
5) Do you live within (5) miles of the church?	**3/14%**	**8/86%**
6) Do you know fifteen people who live within (5) miles of the church?	**6/29%**	**15/71%**
7) Do you feel the Southeast Seventh-Day Adventist church makes noticeable contributions to the community?	***13/62%**	**6/29%**
8) Would you be willing to receive training that will help you to make a difference in the community?	**9/90%**	**2/10%**
9) Would you be willing to be part of a project to bring about relevancy in the Southeast SDA church through community service ministry?	**21/100%**	**-0-**

Question numbers (4) and (7) indicate a response rate of less than 100%. The difference is based on the number of "unsure" responses indicated. There was a space provided on the survey form for additional comments. The comments and/or suggestions noted are provided below as indicated.

- there should be more visibility in the community especially on Sabbath afternoon as it relates to passing out health and religious information.

- The church should advertise its programs and community involvement more, news-letters, newspapers, flyers, etc.

- I feel adequately trained in the area of community service ministry, but do not feel the church is supportive.

- Southeast is very active in the community. The community looks forward to our food and clothes give-aways and seemed quite appreciative.

- I would like to receive training on how to approach residents, also basic knowledge of how to extend an invitation to attend services or special activities.

- What should we do in situations where we realize the residents are not interested, though the need is there.

- We as a church needs to go back to basics, exercise more in-gathering practices, sharing our faith regularly and just getting out talking to the people in the community more.

- The contributions are noticeable but there is a lack of interest and support from the community.

- I want to support the church more through community service ministry, but don't know what to do.

RESULTS OF QUESTIONNAIRE: Community

1) **Children's program**

a) It was well structured

b) All teachers were committed

c) Children enjoyed themselves

d) Would like to volunteer to help

e) Wish it was longer

2) **Food distribution**

a) It helped at crucial time of month

b) It was organized

c) It wasn't a degrading experience

d) Would like to volunteer time

e) Thank you for literature on Bread of Life

3) **Free Mammography screening**

a) It was my first mammography

b) It was a pleasant environment

c) I could not afford such services

d) Thanks for literature on other health subjects

e) Workers were very pleasant

4) **Clothes giveaway**

a) Clothes were clean

b) Workers were nice

c) Plenty of children clothes available

5) **Computer classes**

a) Very resourceful

b) Teachers well trained

c) Plenty of practice

d) Personal attention given

6) **Children's activities**

a) Excellent curriculum

b) Good variety

c) Healthy snack

d) Good alternative

e) Excellent bible videos

Comments about the Southeast SDA church were encouraged from the questionnaire.

Comments:

- The church has made a difference to my family
- I thought the church was strange because they attended church on Saturday, but the people are down to earth
- I would like to visit one Saturday
- I hope the church continue the services, especially the free mammography screening
- My children want to attend your church
- Your pastor is young, and he can relate to young people
- The members are very friendly
- I hope the computer classes will last forever

- I would like to belong to a church like yours

Interviews:

Mr. Vauss (neighborhood president) "Your service to the community has had an impact. We hope we can work together on relieving some of the pain of the community."

Mr. Patton (councilman) "The Southeast SDA Church is an integral part of our community. I challenge your church to continue in the vein you are moving, for your ministry of helping has made a difference, Thank You."

A questionnaire was distributed to the leaders for the purpose of evaluating various areas of the model.

RESULTS:

Workshops

1) They were well planned
2) Facilitator was very resourceful
3) Assigned readings and assignments were very helpful
4) Teaching aids were very helpful
5) Understanding of the entire process was very clear
6) Financial load lifted
7) Flowchart reinforced ultimate goals
8) Consultants insight very helpful

COMMENTS OF CONCERN:

1) On-going workshops needed

2) More time needed to internalize concept

3) Another phase needed between workshops and departmental execution

The evaluation process has been very enlightening to me in that it provided critical information about the effectiveness of this model. This process has been very rewarding for several reasons. It has helped to unify a congregation that has sought its God given purpose. It also brought the leaders of the church to the realization that they can come together for a common goal. Another significant contribution of this process has been the communal spirit that has taken hold of the church. This was the ultimate goal of this project. As a result, many lives have been touched in the community and the church. This project will be on-going because the leaders of the Southeast Seventh-Day Adventist Church have realized their place and responsibility in the community.

CHAPTER 4

FUTURE INSIGHTS

As we look to tomorrow and into the 21st. century, the question resounds as to whether this paradigm shift will be relevant to the times. With the trade winds and the fast pace of society, it will be imperative that the issue of relevancy be ever kept in the forefront of the church. This project is one that can stand the test of time. This is so because of the social mandate that is ever pervading in our community. There will always be those that need a helping hand and at the same time, there will always be those seeking to fulfill their God given purpose. With that in mind, the Southeast Seventh-Day Adventist Church should lead the way in remaining relevant and accessible to those they seek to lead back to the Creator. The future for such a project is very promising. As we look at the future for the Southeast Seventh-Day Adventist Church and the impact this project has had on the leaders and members, one can only see great things in store for this church. The Southeast Seventh-Day Adventist Church leaders must continue to keep this issue of relevance ever before them if they plan to be a integral part of the community. Because the church has been a commuting church, there is a need to give

serious attention to evangelism in the area. This is another challenge for the leaders to grapple with in the future.

This matter of evangelism will facilitate the atmosphere to remain relevant. Hopefully in the not to distant future, there will be several members of the Southeast Seventh-Day Adventist Church who are within walking distance of the church. As we look at the future of the services that have resulted from the workshops and this project, one can see the short range goals and long range goals coming to reality.

The goals of leaders are as follow;

1.) Children's Program:	Day Care
2.) Health and Temperance:	Mammogram classes offered every six month
3.) Education Department:	On-going computer classes, offer GED training
4.) Dorcas and Inter-City:	Cooking Classes/Food and Clothing
5.) Long range Goal:	Community Service Center/Gym/Summer Midnight Basketball, Winter Homeless Shelter, (2) Efficiency Apartments for people in transition, Health Food and Book Store, Offices available for agencies to offer services to the community.

The services developed in this model will be on-going because the leaders have a sense of ownership. The success of the services is not tied to the pastor who will not always be at the church. As Southeast Seventh-Day Adventist Church looks into the future, there is a growing dream to build a community center that will serve as the main vehicle to keep the communal spirit of the church and the issue of relevancy ever present. In the church and around the church, plans are already in the making to bring this idea to a reality. The context associates have adopted as their motto " for just a time as this."

They are planning to have their group voted as a committee to facilitate and foster the continuance of this project. The future is very bright for the church.

The community looks on and wonders if this organization is another one that wants to pacify their conscience for the many years of non-involvement. They also wonder if these services will be available, in the future, or are they only a Band-Aid, quick-fix, here today, gone tomorrow type venture. The community adamantly stated early in the project that they wanted a long term commitment, in other words, a partnership. As the community looks to the future, they have high expectations from the Southeast Seventh-Day Adventist Church. As the church and community nurture this partnership into tomorrow, the community is expected to deal with the various social issues and raise awareness through forums and panel discussions.

My aspiration for the future is very optimistic in that I believe we can do all things through Christ that strengthen us. This project has been very beneficial in many areas. It has fostered and created the energy needed to move forward to the next level of excellence. My goals and expectations are as follows:

1) Continue services
2) Change context associates to an auxiliary or working committee of the church (voted by church)
3) Involve more leaders and members
4) Evangelize immediate area
5) Build Community Service Center
6) Publish book on the subject
7) Facilitate partnership between the church and community
8) Network with other organizations

REPLICABILITY OF THE MODEL

"From A Commuting Church To A Communal Church; Empowering The Leaders Of The Southeast Seventh-Day Adventist Church For Relevancy Through Community Service Ministry" can be adopted to any situation. This model of ministry is not limited to a specific denomination or territory. It is a model that is predicated on one wanting to maximize their potential and wanting to be relevant. When one considers the issue of relevancy, it is one that we grapple with one way or another. I would suggest that if any organization wants to continue or to make an impact in the area where it exists, it must visit this issue often. With society changing and technology increasing at an unfathomable pace, it is a matter of survival for organizations to be relevant. This model has a built-in mechanism to increase creativity and adaptability. It also lends itself to the teamwork concept which facilitates productivity.

As one surveys this model of ministry, it is apparent that the four workshops can be expanded. I would suggest that one consider the effects of more workshops. In this area, the workshops are important in the development of leaders to be agents of change. At the same time, the leaders need to have the opportunity to implement goals and objectives. I would suggest that when one considers getting leaders to re-think their way of doing things, one needs to be very understanding. One may consider a phase-in process. At the Southeast Seventh-Day Adventist Church, this model of ministry will be on-going so new leaders can be a part of this process. As one considers how to replicate this model of ministry, it is imperative that those who participate have input in the development of the model. This process will facilitate the atmosphere needed to carry the project through to reality.

LIMITATIONS OF THE MODEL

When one considers limitations, one deals with a host of issues that had to be overcome to proceed with such a mammoth task. From the onset, determination had to be the watch word. It was an uphill battle every step of the way. The greatest limitation that I faced in the process was trying to juggle the many responsibilities of family, church and school. I would suggest that one go on a sabbatical or have built in breaks during the process to accomplish the task at hand. The process of choosing a project early would help in eliminating uncertainty of where one will end up.

In regards to the actual project, there were some obvious limitations that one should be aware of. First, one should have a clear picture of the project being undertaken. With the adjustments, comments and input of consultants and context associates, one can become discouraged with the process. The key to working through this area is listening attentively and processing the information in such a way that it will have a positive impact on the project. This may mean abandoning the initial project ideas and allowing others to evolve from the input of those involved.

Second, one needs to establish timelines to accomplish each area of the project. This is imperative for the progression of the project that those involved have other responsibilities. In this area, one should keep in mind the necessity to heighten the awareness of time-constraints with the people involved early in the process. They must understand that their time is needed to formulate and implement such a project. At the

same time, the benefits of being part of such a project should be emphasized. As a result of one's commitment, there will be personal development and unification of leaders working towards a common goal. I found that my timeline changed often due to personal, social and religious responsibilities. In this area, one must be flexible but yet focused enough not to be side tracked.

Third, there must be ownership by all those involved. If this element is not present, parts of the project will lack depth and meaning. From time to time, the context associates had to be reminded that this project belonged to them and their contribution was absolutely critical to the success of the project. The consultants were informed early about the crucial role they had in this process. They had to give counsel for the entire process, especially the evaluation and the development of the tools needed. As a result of the time needed from the consultants, one of the four consultants could not continue.

The final limitation that hampered the process was trying to accomplish too much at once. One must choose a project that is manageable. As one grapples with this issue, keep in mind the management of context associates, development of evaluation tools, administering evaluations, implementation of the project, etc. If one has knowledgeable consultants and mentors, they will provide clear direction at the inception.

REFLECTIONS OF THE MODEL

As I look back over this program, I can say my awareness for excellence in ministry has been elevated. My ministerial skills have developed tremendously, and a new life has come to my ministry. This program has contributed to the communal spirit that permeates the Southeast SDA Church. The participation by the context associates and leaders of the church has created a domino effect within the congregation. There is a willingness by members and leaders to be a part of the vision for the church and ultimately to build a community service center.

My goal from the beginning was to choose a model of ministry that would be meaningful to me and the church. This was necessary to insure the level of energy needed to accomplish this task. It was also necessary to choose a model that would be manageable, considering the time element. This area was somewhat difficult because of the possibilities of the model. The timelines forced me to narrow some areas in scope and consider them with long term goals of the model.

When I think about being a part of the Black Theology/Womanist Theology group, my mind is filled with joy and satisfaction. This group has helped me to broaden my perspective on Black Theology and Womanist Theology. As I look back to one of the peer seminars, where Dr. Grant addressed God in her prayer as "Mother," my eyes opened to see if I had heard what I thought. The use of inclusive language has helped me

to be sensitive to others. As a result of my participation in this group, I have grown as a person and as a black leader.

My mentors, Dr. Jacqueline Grant and Dr. Dwight Hopkins have done a tremendous job in guiding me through this process. They challenged me in the areas of Black Theology and Womanist Theology in regards to my denomination. They were very understanding when I struggled with personal matters, but also very persistent in my fulfilling the requirements of the process. As a result of their teaching and mentoring, I plan to speak to the issues of Black Theology and Womanist Theology by means of articles in SDA publications.

The next step for me is to continue this model of ministry until all of the leaders of the church have attended the workshops. I also plan to fine tune the model of ministry for more effectiveness, so I can be a resource person. My final goal in this journey is to publish a book so other churches and organizations can also become relevant through community service ministry.

APPENDICIES

CHURCH CONGREGATION QUESTIONNAIRE

1. Do you feel the church is making an impact in the community? ☐ yes ☐ no
please explain, _____
_____
_____

2. Do you feel the church matters to the community? ☐ yes ☐ no
please explain, _____
_____
_____

3. Would you be willing to support on-going community service projects?
☐ yes ☐ no, If yes in what capacity and/or area? _____
_____
_____

4. Would you be willing to support any projects financially? ☐ yes ☐no

5. Would you be interested in facilitating ministries at the community service center once operational? ☐ yes ☐ no, If yes, any specific area(s)? _____
_____
_____

6. Do you have any concerns about the church losing its uniqueness? ☐ yes ☐ no
Please explain, _____
_____
_____

We welcome any additional comments you may have in the space provided below:
_____
_____
_____
_____

Optional:
Name _____
Address _____
Phone number _____

Thank you for comments

Community Survey
Southeast Seventh-Day Adventist Church
16602 Tarkington Avenue
Cleveland, Ohio 44128
662-3080

Name: _____

Address: _____

City: _____ **State** _____ **Zip code** _____

Telephone number: _____

Approximate Age:

18-24 ☐ **25-40** ☐ **41-64** ☐ **65 & up** ☐

Children: yes ☐ **no** ☐

If yes, indicate number in each age group: **below 9yrs.** ☐ **10-17** ☐

Do you or anyone you know:	**Yes**	**No**
1. need assistance with food or clothing?	___	___
2. need child care services?	___	___
3. need information on health related issues?	___	___
4. need after school care?	___	___
5. need tutoring services?	___	___
6. need home care services?	___	___
7. need senior transportation services?	___	___
8. need help with a drug or alcohol problem?	___	___
9. need prayer for a family member or friend?	___	___

*** Are you or anyone you know in immediate need of any of these services?**
Yes ☐ **No** ☐ **If yes, which service(s):**

_____ _____

_____ _____

Additional comments on specific needs: _____

_____

_____

_____

_____

Thank you for taking the time to complete this survey. Your comments are appreciated. Please feel free to note any additional comments on back of this page.

Survey for Leaders of the Southeast Seventh-Day Adventist Church

1. Do you feel the church is an integral part of the community?
☐ yes ☐ no

2. Do you feel the church matters as much as it use to? ☐ yes ☐ no
Please explain: _____

_____

3. Do you feel the church should be more visible in the community?
☐ yes ☐ no (If yes, in what capacity?)

_____

_____

4. If the Southeast Church closed its doors for good, do you feel the community would miss the church? ☐ yes ☐ no ☐ unsure

5. Do you live within (5) miles of the church? ☐ yes ☐ no

6. Do you know fifteen people who live within (5) miles of the church?
☐ yes ☐ no

7. Do you feel the Southeast Seventh-Day Adventist Church makes noticeable contributions to the community? ☐ yes ☐ no ☐ unsure

8. Would you be willing to receive training that will help you to make a difference in the community? ☐ yes ☐ no

9. Would you be willing to be part of a project to bring about relevancy in the Southeast Seventh-Day Adventist Church through community service ministry? ☐ yes ☐ no

Please provide any additional comments in the space below:

_____

_____

_____

Thank you for your comments.

Community Questionnaire
Southeast Seventh-Day Adventist Church
16602 Tarkington Avenue
Cleveland, Ohio 44128
662-3080

1. Are you familiar with the services that are offered by the Southeast Seventh-Day Adventist Church? If yes, please check the appropriate box next to each one you are familiar with.

- ☐ computer classes
- ☐ food give-away program
- ☐ clothes give-away program
- ☐ mammography screening
- ☐ children's programs
- ☐ other, please indicate _____

2. Have you or your family members benefited from one of the services we offer?

☐ yes, which one(s)_____ ☐ no ☐ unsure

3. How helpful and courteous was the Southeast member(s) who assisted you?

☐ very helpful/ courteous ☐ somewhat helpful/ courteous ☐ not helpful/ courteous

4. Please share any suggestions you may have on how our services can better meet the needs of the community.

_____

_____

_____

_____

5. Are you aware of anyone in the community that would benefit from any of the services we offer? If yes, please share our name and telephone number, 662-3080 or in the space below, provide us their name, address and telephone number.

Name _____
Address _____
Telephone number _____

Thank you for taking the time to complete this questionnaire. Please feel free to note any additional comments you may have on the back of this page.

Questionnaire for Church Leaders

1. Did the workshops prepare you for the services rendered? If yes, please explain how? If no, explain why not?

_____

_____

2. How would you rate the workshop facilitator?

☐ very helpful ☐ somewhat helpful ☐ not helpful at all
note any additional comments:

_____

_____

3. How do you feel your part in this model of ministry has been meaningful?

_____

_____

4. What area(s) of the workshops were most beneficial and why?

_____

_____

5. What area(s) of the workshops were less beneficial and why?

_____

_____

6. How did the consultants help you with the process?

_____

_____

7. What service did you implement in the community?

_____

8. What are your feelings about the church making an impact in the community?

_____

_____

Please provide any additional comments you may have in the space below, feel free to use the back of this page if necessary:

_____

_____

_____

Thank you for your comments.

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